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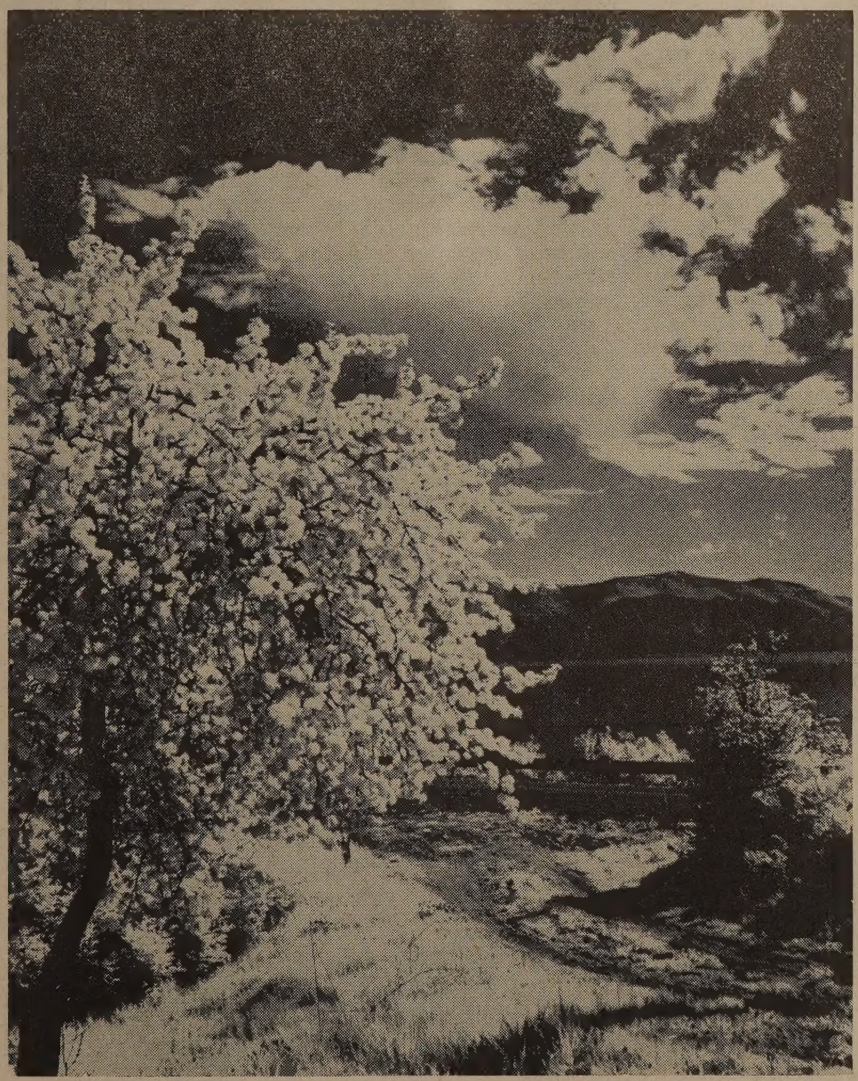

*Religious News Service Photo*

"I create new heavens and a new earth."

—*Isaiah* 65:17

# The Purpose of Pain

**Catherine Cain**

*Catherine Cain is Director of Christian Education in Western Yearly Meeting. Her headquarters are in Plainfield, Indiana.*

Billions of aspirin tablets are consumed daily to relieve pain. Countless other pain remedies line the shelves of drugstores to satisfy our demands. Doctors' offices are filled to overflowing with people seeking relief from pain. Radio and television commercials and magazine advertisements urge pain-relieving products upon us constantly. Scientists study intensively to discover new remedies for pain and disease. These facts give some perception of the present staggering attempts to avoid the unpleasantness of pain.

And pain is unpleasant — no doubt about that! But even worse is the apparent senselessness of it, and our bewilderment on the whole matter. We were created having physical bodies, without our consent; why should we be asked to suffer? Is it, as Job's visitors said, because we have sinned, or is pain a matter of accident—a deficiency here and a malformation there?

Anything is bearable, it seems, if only it makes sense. A mother endures fatigue gladly when she knows it will produce good for her child. A prize-fighter will accept merciless blows to seek a championship. But pain and suffering often must be borne with no purpose evident.

Is there a purpose? Does the fact that we can see no purpose mean there is none? This surely would be unscientific, disregarding the law of cause and effect. Not knowing the cause, a scientist makes a guess, or hypothesis, to explain a phenomenon, then tests it to discover its validity.

What about medical research? Is it not to discover pain's purpose? If it could go far enough, perhaps so. But when a virus is found as cause for a disease, the search is considered complete. Should we not ask: why the virus? There we enter another field and part company with the medical scientist. Until recently we stepped from physiology into metaphysics; now psychology attempts to bridge the gap. A psychologist may explain the virus' presence as an unconscious desire to escape responsibility, creating a weakness conducive to the virus.

We still have not reached the ultimate purpose. Why do we seek to escape the responsibility? This $64,000 question, it seems, is left for religion to answer.

It is disturbing to realize how inadequately modern Friends have explored this problem. We seem to skip lightly over the healing testimonies of George Fox or the personal references to pain's purpose in John Woolman's Journal. With our concern for individuals, how can we stop short of final solution to the problem of pain? How can we accept the accidental presence of viruses as cause for disease, and efforts to relieve pain by drugs or other means which disregard the real cause?

Suppose there *is* purpose in pain; what is it? It may be, surely, the direct consequence of sinful living; we cannot expect to eat green apples without getting a stomachache. It also acts as warning: not to repeat an action which has brought pain. It produces a compassionate spirit, able because of suffering to enter into the experiences of others. But it must be more than these.

To discover the significance of pain we need to understand the Hebrew concept of body. For them the body is no shell in which the Spirit resides, but God acts through, and in, the body, so that

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# Editorials . . .

## When the New Breaks Through

If one were to draw a line representing the course of progress as tested by history it would not be a straight line, but jagged, like sectors on a frontier—forward thrusts made by new and special efforts reaching beyond the old and the traditional.

Always these "juttings" on the frontier line carry with them only a few people relatively. As time tests them they may recede, or the general frontier may move up to the advance points they have set. In any case the line tends to straighten, but never does—not quite. Translated into human terms this wavering line represents tensions that are never fully relaxed. Nor need they be. There is no growth without tensions whether it is the growth of a person, body of persons, an institution or a nation.

This principle is true of religious bodies such as the Christian churches or specifically the Society of Friends. As one reviews their history, in this country, certain "advances" of Friends, tested or to be tested by time, are clearly etched. Starting no farther back than the last part of the nineteenth century they can be listed.

THE MISSIONARY MOVEMENT. Friends were, of course, missionary from the beginning, although the word, "missions," with the later concepts had not yet existed. Anything worth having is worth sharing and the new found experiences of the first Friends were shared widely and enthusiastically. The apathy of the quietistic period, which some years later settled upon the Society of Friends was broken by the new life that sent Friends again into various areas of the world. This fresh movement later became "missionary" in name and with a pattern of concepts and programs that resulted in "mission boards" and new Friends bodies in "foreign" lands as well as at home.

This movement characterized by evangelical zeal to share the Christian gospel, as interpreted by Friends, by no means carried the whole Society of Friends with it. Nor is it approved by all Friends even today, though as the deeper meaning and historic significance of missionary efforts are seen more Friends are responding. In the Five Years Meeting of Friends and in certain independent Yearly Meetings the mission program has been a main concern.

THE FIVE YEARS MEETING OF FRIENDS (1902.) Certain common concerns, such as missions, helped to lay the basis for the Five Years Meeting, formed near the turn of the present century. Besides missions and the Mission Boards, organized at the close of the previous century, there had been formed the Peace Association of Friends and the Associated Executive Committee of Friends for Indian Affairs. *The Friends Review* and the *Christian Worker* had been united to create *The American Friend.*

Those and other concerns brought Friends together first of all in a series of three conferences and finally into the formation of the Five Years Meeting of Friends. This movement within the larger Quaker movement did not and does not represent all Friends. This too was a "jutting" of the frontier line and has been reflected in growth tensions that examine and test the reality within our fellowship. The Five Years Meeting has grown in many ways and, like many other Friends bodies, has given evidence of having an imperishable service to render.

THE FRIENDS GENERAL CONFERENCE (1900.) Several years before the conferences leading to the formation of the Five Years Meeting, the beginnings that led to the setting up of the Friends General Conference were in evidence. Indeed the latter was formed two years before the Five Years Meeting. The Friends General Conference consists of six Yearly Meetings which are entirely autonomous and which look to the Conference as a fellowship and an opportunity for joint service.

The activity best known to other Friends is that of the biennial conference, the "Cape May Conference," held every other year on the Atlantic shore. Nearly 2000 Friends from young children to adults combine worship, study and recreation for one week with group meetings for all ages. This body of Friends centers at Philadelphia where a strong Yearly Meeting exists and where their central offices are located.

THE AMERICAN FRIENDS SERVICE COMMITTEE (1917). The first world war drew from the Society of Friends yet another form of outreach. All but starved for some acceptable form of group witness and expression, Friends, many of whom had not been kindled in spirit by missionary service, responded to the efforts for relief under the American Friends Service Committee. This work which started as relief, first of all by the conscientious objectors of the first world war, has since grown into a very large program that does much more than relief by penetrating the areas of political, economic and cultural life in many areas of the world and has made a wide impact on the life and thought of many nations.

As in the case of the missionary movement, this form of outreach has not attracted equally all Friends. Attitudes toward it have varied from enthusiastic support to opposition to some of its work. Service Committee efforts, like those of missions, have faced and continue to face the tests which conscientious Friends must bring to them.

THE FRIENDS WORLD COMMITTEE FOR CONSULTATION (1937.) This body which in the complete title of its American Section, includes the Friends Fellowship Council, was formed in 1937 at the Second World Conference of Friends. It represents not so much the action phases of the general Quaker movement as it does the attempt to find and foster the spiritual

core and Quaker identity in today's world. Our varied service groups are concerned with action of various kinds whereas the Friends World Committee represents its own kind of "action" looking toward the development of the Society of Friends as such.

The Friends World Committee is a relatively new body and faces a degree of trial and error that cannot be escaped in every new effort. There is every evidence of a deep and vital concern for the welfare of all Friends groups and Meetings but with no intention of creating an organizational super-structure. It is rather the intention to be a fellowship within which Friends may share their varied contributions. Like all other frontier extensions mentioned above this too has its tensions of growth in finding a place in the future of Friends.

The Friends Committee on National Legislation (1943.) Friends from their beginning have been concerned in political affairs. The very concept of their existence called for an influence on all of life. In this concept the political aspect could not be ruled out and was not totally neglected by them. The main incentive was a concern for peace, and peace is not possible without justice, and neither will be effected apart from the making of laws. Friends have seen that the shaping of the nation and the world into patterns of peace depends much upon the legislative bodies of nations as well as on the spiritual motivations of people.

When the Friends Committee on National Legislation was formed it was understood generally by those who formed it that they were embarking upon one of the most difficult ventures in the recent history of Friends. It would be easy to place a religious body in an apparent position of being "out of character." Being a *religious* body, no matter how genuine or conscientious, does not make political experts out of its members. The usual "lobbying" with pressure tactics and the assumption of final political wisdom was to be avoided. This jutting of the front line has had its own tensions, but they also are tensions of growth by which we are learning continually our rightful responsibility as a concerned religious body, trying to bring religious ideals into political action.

The Assocation of Evangelical Friends (1956.) This body is very new—less than a year old, and therefore does not allow the longer historical review such as that of the other bodies mentioned above. This Association calls Friends to an examination of their faith and works, and states that its purpose is "to promote the fellowship of the gospel among all Friends" and to do this, among other means, by "making articulate the united voice of evangelical Friends on all current issues pertaining to doctrine and life, encouraging all who bear the name of Friends to a positive declaration of the Gospel of Christ." Friends generally will follow with interest the future course of this Association. Its life will be more easily seen in the years ahead. Membership in the Association is by persons, not by Meetings or Yearly Meetings.

In Perspective. It is well for Friends to see and acknowledge their total life, their problems, and their tensions which can be marks of growth more than of conflict. No matter what the interpretation of one Friend or body of Friends, *the other Friends, and the other bodies of Friends are there,* and are part of a people known to many non-Friends today as the Society of Friends in the world. The future? If we humbly place ourselves under the guidance of God, as best we can understand His will, remaining teachable under Christ the Master Teacher, He will guide us into a future which we cannot now fully discern—but it must come from God if it is to live.

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## Death Could Not Hold Him

*In Him was Light.* That Light was the light of men. It still shines, like a piercing beam through twenty centuries, and the darkness of the ages can not quench it, for darkness cannot put out light. Seen through the experience of the resurrection it shines brightest when the day is darkest, from a luminous cross on a small hill outside Jerusalem. Love is never so clear as when it shines in the gloom of fear and hatred. That light was so true, so concentrated it cannot be extinguished. It shines in brilliant victory on Easter morning.

*In Him was Life.* Life is imperishable. Men cannot destroy it. In crucifying another they only destroy something inside themselves. They stand in false victory over the victim of their fears. It is not hammer and nails and piercing swords—not crosses that have the final answer. These cannot touch life, for life is of a different order. In resurrection Christ rose and will always rise from the fragile tombs that men make and seal with their great stones. God is not defeated by the rage of blind men. In Christ he demonstrated his very life and the love from which he gave us the Lord of love.

*In Him is Our Victory.* If that be true, if indeed Christ was the *Light* that can never be extinguished; if death had no dominion over Him, then He also was the Way, and there is no other. Through the centuries men have mocked Him, yet in their mockery they have unwittingly proved Him. By every test we are discovering His genuineness, His redemptive power. Worthy is the Lamb that was slain, worthy to reign as the Lord of Life.

E.T.E.

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## Errol T. Elliott Resigns

Errol T. Elliott, Editor of this journal and General Secretary of the Five Years Meeting for the past thirteen years, has resigned these positions to re-enter pastoral service as minister of First Friends Meeting in Indianapolis, Indiana, in the fall of 1957. A full report will appear in our next issue.

## The Purpose of Pain

(*Continued from page 98*)

the two are inseparable. The Old Testament is filled with references to "the hand of God." Jeremiah "ate" the words of God (Jer. 15: 16), and God's name was "a burning fire shut up in (his) bones." (20:9) Jesus, too, instilled with Hebrew concepts, said, "If your hand or your foot causes you to sin, cut it off and throw it from you."

How *does* God work through the body? Let us suppose it is by pain, which serves both as discipline and guidance. The following may serve as a concrete illustration.

When one tries to live beyond the powers God gives—to live in detachment from one's Center — some kind of pain results. What happens, then when we use the drastic, violent ways of medicine and surgery? Do these means really attack the cause, or do they make it possible for us to continue our wrong way in comfort?

When one has become overfatigued from working past his rightful powers, he often gets a cold. He feels unable to work, and he often has a fever. Nature—or Providence, or God—has come to his aid, both to discipline and to rescue. He needs to rest and return to right ways, while the fever is repairing his damaged body. But if we rebel and turn to penicillin or more drastic antibiotics, we have, it seems, refused to co-operate with God's efforts on our behalf.

But, although we have temporarily had our own way, we are not allowed to continue unguided. When we have exhausted our reprieve, the cold returns, usually in a more insistent form, perhaps a virus, or "strep" infection. The choice is still ours; we can progress to the next more powerful drug; or we can reverse directions and accept the guidance and discipline.

If we decide to have our own way, the limits are set by the present station of medical progress. If we have reached a drastic condition—one that medical science has not learned to conquer — we are confronted with our accumulated disobedience, and we must start the long hard trek back to the main line, where our disobedience started.

Of course we do not court suffering and pain by inflicting punishment upon ourselves. But if we live as wisely as we know (this will differ according to our individual insights) and pain comes, it seems that we do better to seek its purpose and co-operate than to slip out from under its hand of discipline. The healing powers of God, miraculous beyond our imagination, will work on our behalf to the extent that we learn to accept them. To the extent that we are unable to know and follow them pain and suffering will remain to perfect our acceptance of God's grace.

A part of our disobedience, it seems, is the desire to prolong life at any cost—a fear of death, and lack of faith in eternal Life. But if we are unwilling to risk death, may we not so deny ourselves Life? For it may be only in the moment before death that we learn the lesson of obedience and co-operation which will effect our healing and bring Life, either in this body or in our perfected body. Jesus' saying about losing our life to find it may be more literally true than we have imagined.

The amazing thing about pain is its loss of sting when faced. May not pain be the hammering of God against the barrier we have set against Him—that when we, worn by incessant pressure, remove the barrier, we also remove the pain?

We not only remove the pain by so doing, but we receive Life. The objection, then, to "false" ways of removing pain, stems not from disregard for life, but from a higher valuation on eternal Life. Which do we want?

## PLAIN SPEECH

### The Attack on New York

Later this spring Billy Graham and his associates will undertake the hardest task which has so far been theirs. They will seek to reach our largest city in an evangelistic effort, lasting six weeks, with the use of Madison Square Garden.

Even though Billy Graham's efforts in London, in Glasgow and in many other cities have been phenomenally successful, there is reason to believe that he and his helpers made the decision to go to New York with genuine trepidation. As was said of Ephesus, the door is open, but there are many adversaries. There is no city on the planet in which the Graham team can be more sure of meeting strong opposition, especially among those who claim to be religious people. Nowhere is there more cynicism. Many will try to laugh at the crusade, and many will attack it openly.

The more we examine the criticisms of Billy Graham's work, the less impressive they are. The strongest criticism is that the Graham gospel is an inadequate gospel, without sufficient emphasis on social sins. There are two important answers to be made. In the first place, who is willing to stand up and affirm that the message which the critic gives is adequate? All of us make some emphases more than we make others. Emphasis is inevitable among human beings, because no man sees or follows all that there is to see and follow. In the second place, it is significant to realize that Billy Graham's own public message has grown greatly in the last few years. There is a marked difference between what he is saying now and what he was saying when I first heard him in Boston seven years ago. Though he is a native of the South, he now refuses to conduct any meeting in which there is racial segregation. Theologically, he has graduated from much of the narrow fundamentalism, with which he began, and is now moving into a position that is broadly evangelical.

In the September meeting of United Church Men at Cleveland, Billy Graham dealt carefully with the relationship of his kind of evangelism to that of others, including that of the individual approach to which so many who read these pages are dedicated. "I do not claim," he said, "that my kind of evangelism is the *only* kind. I do not claim, even, that it is the *best* kind. All that I claim is that it is truly *my* kind, the work to which God has called me." It is pretty hard, even for the cynic, to argue with a mood as genuinely humble as that.

D. E. T.

# Friends Visit the South, Japan, Norway

**By Ralph Rose, Raymond Wilson, Margaret Gibbins**

## "A Wind" in Baton Rouge

*Ralph Rose, on a visit among Friends Meetings in the South and Southwest, sent us the following report from Baton Rouge, Capital of Louisiana. Before coming to his present work as Associated Secretary of the Friends World Committee, with offices in Wilmington, Ohio, Ralph Rose worked with the problems of job opportunities and school integration with the American Friends Service Committee.*

From where I write, I can see the wind-ruffled reach of the Mississippi River on its way south to New Orleans. A walk down main street will confirm the impression of growing prosperity promised by the air-view of the "city of lights" which is the Esso Refinery. Shoppers, both Negro and White, move freely in and out of the open shop doors and the casual visitor is impressed with the surface ease of a city where "southern tradition" and "northern capital" seem to have met without a ripple. Yet last night's newspaper claims to have uncovered a scandal which involves the transport and use of a state prison inmate, a Negro, on the farm of Governor Earl Long. The story broke when the man, now on parole, left his job without permission to visit his family in New Orleans. Here in this city of moss-hung trees and balmly breezes the icy fingers of segregation hold and freeze the ambitions and hopes of at least one quarter of the population. Here the local newspapers refer to "Mr. Staintoo," and the "Mr." means "white," and to "Addie Collins, Negro" and these people live in two separate worlds.

Yet this is a land of hope. You feel that you can see a hope in the eyes of the Negro shopper, and one hopes for the day when the psychological burden of segregation will be lifted from both white and Negro. For as the more damaging effects of long range segregation are now being discovered in many southern communities which are forced to study the condition of Negro school children, so some day will the more subtle and debilitating effects on white people come as a shocking reminder of the interrelatedness of all parts of every community.

The promise of an end of segregation in Southern schools has taken the lid off the unsavory cauldron of human degredation among Negroes. Juvenile delinquency, the deterioration of home life, the high incidence of disease and illegitimacy — these things have come to light to startle both Negro and white citizens. "The problem and its magnitude are appalling," said one Friend, long a faithful worker for integration in one Southern city. "Young Negro leaders are overcome with shame and sorrow when they see what years of 'second class citizenship' have done to this whole group of people." A high incidence of juvenile delinquency among white children only points up a growing disregard for law and order; "a disregard," said one American Friends Service Committee worker attempting to break down the barriers of job-discrimination, "fostered by press and local government, which flout the highest law of the land in their attempts to nullify the Supreme Court decisions."

Throughout the South, there is a bed-rock layer of responsible opinion that sees integration in the schools as inevitable. They begin to promote plans that have as a principle objective the delay rather than the defeat of this end. "Partial plans" for school integration are being approved by the courts, which while they abolish compulsory education based on race often include a "voluntary desegregation" provision which allows for the transfer of students when such students would be in a minority in any certain school. Despite such provisions, Negro children, at least a few, will be entering many Southern schools in the next few years and the pattern of such entry backed by an increasing firmness on the part of Negro and white citizens to see that violence shall not occur will be a constructive pattern.

Large industrial corporations expanding their enterprises throughout the south have cautiously accepted most of the local patterns of discrimination. As the competition for skilled competent workers has grown, some small breaks in the pattern are noticeable. There is a forward movement here that will continue and will break the cycle of discrimination and segregation at the central economic link.

The quiet work of the American Friends Service Committee reinforced as it is in some areas by a concerned group of Friends may seem infinitesimal in relation to the problem, and Friends must face the facts that there have never been a sufficient number of brave and willing workers for this field rising up from our Meetings under concern. Yet there is a growing awareness of Friends' opportunities and a growing sensitivity to Friends heritage that could lead us forward.

It is customary today in writing about race relations in the Southern states to make a number of not too subtle references to the sad condition of Negroes in the Northern states and this temptation I shall try to dodge. Nevertheless the fact remains that there are few white people in the South who use the old stand-by still in vogue in the North—"We have no race problem here; our Negro people just like it fine here." People here know that there is a serious problem to be solved. They feel themselves deeply involved. Here there is no general unconcern. There may be hatred and bitterness and evil in the wind. But at least there is a wind; while in the North there are great areas of unconcern. The burning sun of indifference dries up human hopes.

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## A Visit to Hiroshima

*E. Raymond Wilson, secretary of the Friends Committee on National Legislation, is on leave for a year in Japan, where he is Quaker International Affairs Representative for the American Friends Service Committee. He and Miriam Wilson have travelled and spoken widely; in March they visited in Formosa and Hong Kong and Raymond Wilson went on to the Philippines and Okinawa before returning to Japan. They will be back in the United States in June.*

Seldom if ever have I read a more moving human document than *Hiroshima Diary* by Dr. Michihiko Hachiya. It is a day by day account of his experiences, which I read on the train coming down from Tokyo. He was rather severely wounded by effects of the blast and flying glass, resulting in

**Lela Mills is shown here with a girl from the Masai tribe, one of several African tribes in the area of the Friends Africa Mission in Kenya. Lela and Sumner Mills, shown below, will be back soon from a round-the-world Quaker visit that included a lengthy stop in Kenya.**

serious injuries. So day by day from August 6, 1945 until late September he described the situation as he saw it in the bombed out hospital in which he was along with many other survivors and families.

Willie Togashi took me to see Dr. Hachiya where he is head of the Communications Hospital maintained for the postal, telephone and telegraph employees of the prefecture. He has a radiant personality, works every day. *Hiroshima Diary* has been published in Japan and translated into English, Dutch, German, Italian and French. He has had inquiries regarding its translation into Czech, Spanish and Portuguese. The American royalties are being used for the care of orphans left by the bombing.

"Rest in Peace for the Wrong Shall Not Be Repeated." This is the inscription on the memorial arch which commemorates the residents of Hiroshima. It has been erected in the park now being constructed near the center of the destruction. The middle one of three very modernistic buildings houses the exhibit of photographs, diagrams and relics of the bombing. The utter devastation by blast and fire is difficult to conceive. The whole exhibit is a grim reminder of the power which the scientists have loosed and which the politicians haven't been able to control. But I keep telling my Japanese audiences that it isn't enough to recoil from war; it has to be abolished by transferring the power struggle into law and government capable of achieving world settlements and world disarmament.

## Among Norwegian Friends

*Margaret Gibbins of Edinburgh, Scotland, was a very acceptable visitor to this country several years ago as she travelled extensively among Friends. Her report to the Scottish Friends Newsletter reprinted below reflects upon her second visit to Norwegian Friends.*

I was greatly privileged this summer to be invited back again to visit among Norwegian Friends. Last time I spent three weeks in the country, this time it rose to seven, but I was still told that it was too short. And so too I felt myself. If one wishes to soak oneself in a place and in its people, then the "visiting fireman" type of visit—one who rushes in and rushes out again—is not right; one needs, if it is at all possible, the unhurried visit where folk can stand a chance of really getting to know each other.

As last time, most of my visitation was done in and around Oslo and Stavanger, with short trips to Frederikstad and Kristiansand. I visited schools, hospitals, a deaconesses' training centre, an English club and a prison. I had Bible Study Groups with Friends, and two meetings with "friends of the Friends." The rest of my time was taken up with visitation in private homes where we discussed subjects both grave and gay, faced common problems, shared common experiences and findings, and worshipped together. Without exception, it seemed that contact was established and a relationship—a new relationship—began to grow. I came away again feeling part of the Norwegian group, as I had done on the previous occasion.

To report a visitation of this kind is gae near impossible, because most of it is so private and so personal. Suffice it to say that the experience of the visitor is rich and deep, but only in proportion as he or she is willing to give. One goes through life feeling inadequate for each demanding situation, but in this very inadequacy somehow one can reach another.

As I left Stavanager airport, I was handed a bouquet of flowers, white carnations. Part of the accompanying note read: "I do not know the symbolism of flowers but these white ones will help to remind you of the spirit of God, and how we need each other in seeking him." So I can echo as I travel on, greeting and meeting people. It was truly once again a wonderful experience.

**Sumner Mills assists Robert Mills of the Friends Africa Mission staff in making a sled to be used in bringing up sand bags to stop the flow of water while the breech in the dam on the mission is being repaired. A six weeks visit at the Kenya mission was included in a visit made by Sumner and Lela Mills, together with Clarence and Lila Pickett for a portion of the way, to Friends work and A.F.S.C. centers around the world. Their reports appeared in this journal.**

## A.F.S.C. to Celebrate 40th Anniversary

The American Friends Service Committee will celebrate its 40th birthday at an anniversary observance and reunion on the campus of Haverford College April 28. At least one person who attended the founding meeting on April 30, 1917, will be on hand for the ceremonies. He is Henry J. Cadbury, current chairman of the A.F.S.C.

This occasion will bring together those now active with the Committee as well as many former staff and "alumni" of Service Committee projects during the last four decades. All friends of the A.F.S.C. and those interested in its work in the past, present, or future are invited to take part in the anniversary celebration.

Special recognition will be given to early A.F.S.C. workers in France, Russia, Germany, Poland, Austria and other European countries—which includes the unit which trained on the Haverford campus in 1917.

Exhibits and films will sketch the history of the Committee's world-wide work in relief, peace education, race relations, youth services, and other fields.

Lewis Hoskins, who has been executive secretary of the A.F.S.C. since March 1950, will speak on the prospects and problems for Quaker service in the next ten years.

The twelve regional offices of the Service Committee are planning Sectional and local observances of the 40th anniversary of the organization, drawing on former and present staff and all the friends of the A.F.S.C. in their areas. Regional offices are located in Austin, Texas; Cambridge, Massachusetts; Chicago, Illinois; Columbus, Ohio; Des Moines, Iowa; High Point, North Carolina; Pasadena, California; Philadelphia, Pennsylvania; Portland, Oregon; Richmond, Indiana; San Francisco, California; and Seattle, Washington. Main office of the American Friends Service Committee is at 20 South 12th St., Philadelphia 7, Penna.

The Haverford observance is scheduled to begin at 3:00 p. m. on Tuesday, April 30. Clarence E. Pickett, executive secretary emeritus, will report on his recent world tour at 7:00 p. m. There will be a basket supper on the grounds of the college.

## Doukhobor Work Closed

*The work of Emmett Gulley, a well-known Friend, among the Doukhobors of Canada has not been the kind of service which receives much publicity. Levi Pennington of Newberg, Oregon, here pays tribute to his work as Emmet Gulley closes his period in Canada. Emmett and Zoe Gulley will live in Brookings, Oregon.*

Emmett W. Gulley has closed his work of almost seven full years, devoted to the many-sided Doukhobor problem in British Columbia, Canada. This problem, which is financial, social, economic, industrial, educational, political, lingual, racial, religious, and with other angles, has defied solution by the provincial and national government for half a century. It is not fully settled now, but more progress toward its solution has been made in these seven years than in the half century before.

This sect of Russian pacifists, bitterly persecuted in Russia, were assisted to settle in Canada during the last few years of the 19th century by Friends working with Leo Tolstoy. They have had a checkered history since, with most of their difficulties arising from the lawless acts of a fanatical offshoot of the main sect who, called the Sons of Freedom, are the ones who have practiced nudism, incendiarism, sabotage and other lawless acts, and have brought on the main body, called the Orthodox Doukhobors, the antagonism of most of the Canadian people, though these Orthodox Doukhobors are a peace-loving, law-abiding, industrious people.

Largely under the leadership of Emmett Gulley, with the constant support of his wife, Zoe, a great accomplishment, perhaps the greatest of all, has been the changed attitude of the non-Doukhobors toward this sect. Doukhobor choirs have sung in the churches of other denominations and choirs from these churches have sung in the Doukhobor houses of worship. Two different choirs made extensive tours in Washington and Oregon, the Doukhobors united in peace conferences and conference meals together, and in many other ways there is a new spirit felt by the other Canadians toward this sect.

In the way of concrete achievements, these may be mentioned: 1. The Doukhobor marriage has been legalized—it has been in the same status as was the Quaker marriage in the early years of the Society of Friends. 2. The ballot has been restored to the Doukhobors—they are now on exactly the same basis as other natives of Canada. 3. The land problem is well on its way to settlement—the Doukhobors lost all their land which the government took over in the late '30's, but now it is resurveyed and this spring it will be offered for sale back to the Doukhobors at a fair price, to reimburse the government for the money spent by the government when they paid off the mortgage on the 20,000 acres and took the property. 4. The educational problem is largely solved — this affects only the Sons of Freedom, as the Orthodox Doukhobors send their children to school as do other Canadians. Of the children between seven and twelve years of age, it is estimated that five out of every six are now in school, among the Sons of Freedom.

Levi T. Pennington

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Zoe H. Gulley, together with Laura P. Verigin, has compiled a "Doukhobor-Quaker Cook Book," which is available at $2.00 from Doukhobors, Box 440, Grand Forks, B.C., Canada.


"Mr. Tolles' biography is, astonishingly, the first solid scholarly story of James Logan yet written."
**Perry Miller, N. Y. Herald Tribune**

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**and the Culture of Provincial America**

**By**

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**Elizabeth Gray Vining, Saturday Review**

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## *Literature in Review*

**All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.**

*The Image*, by Kenneth Boulding; University of Michigan Press; 175 pages; $3.75.

As a member of a seminar on the behavioral sciences at Stanford University during the academic year 1955-56, Kenneth Boulding, Professor of Economics at the University of Michigan, was stimulated to write the volume entitled *The Image*.

Filled with his subject, he dictated the book in nine days. The depth of scholarship, close argument and clarity of presentation are amazing. The book could not have been produced without years of the highest scholarly preparation. The spark was provided by nine months of intensive discussion and relaxed fellowship with America's greatest scholars in the physical, biological and social sciences and the humanities.

Recognizing that people do not behave as automatons but according to "what is believed by a person or a group about their situation at a given time and in given place," Boulding regards human action as the response of the whole organism — physical, mental and spiritual. The Image is not, however, an accumulation of experiences. Added to impulses from the outside world are messages from God. These become organized. They grow and give one a sense of wholeness.

Images are both public and private. Those about oneself are made up of individual, family and community experiences plus intellectual and spiritual insights. Institutional images result from what individuals think about a church, a school, a state or a nation. Public or institutional images do not exist apart from individual images. They broaden horizons and bring a sense of wholeness to life.

There are also value and belief images. In the light of value images we examine preconceptions and prejudices, weigh evidence, sharpen judgment and deepen sensibilities. Belief images have relevance to what Emerson calls the Super Ego, and to what George Fox calls the Light of Christ. Through belief images human nature is changed. They help men to know truth and enable them to see themselves as "agents of the Divine." Through them one rises above words and logic to a "feeling" of Truth. A glint in the eye, a toss of the head, a touch of the hand, a tone of voice may transmit something greater than man, something that irradiates and reaches even those of other races and nations.

Kenneth Boulding, being an economist, a behavioral scientist and a devout Quaker, does not say but he implies that the most powerful image is that of the cross. It enables us to overcome sin and death and to build anew the City of God.

This book presents old truths in a new scientific context that is shot through with religious insight. It is worth reading.

Thomas E. Jones

* * *

"Books are Bridges," a list of over 400 books for children, has been printed in an attractive new edition by the American Friends Service Committee in cooperation with the B'nai B'rith Anti-Defamation League. The list has been compiled by a group of leading educators, librarians and religious leaders and edited by Mary Esther McWhirter of the A.F.S.C. staff. Books that are "dedicated to the cause of brotherhood and peace" are emphasized in the list. Divisions according to kindergarten, primary, and junior-junior high age groups, aids for parents and teachers, and a list of publishers add to the booklet's usefulness. "Books are Bridges" can be obtained at 25c a copy from the A.F.S.C., 20 S. 12th St., Philadelphia 7, Penna.

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### TRANSFIGURATION

Three young men
Skybound
Awake to essence
Of light and sound:
The Master's raiment is
White, clear-spun
Harmonies merge
In "Beloved Son".

They descend, uncouth,
Amazement-riddled,
And leave behind
Their Judean youth:
One to palsied
Prophetic age;
One to thrust
Of steel at the throat;
One to a cross
With head in the dust . . .

What does it matter
To three old men
Who remember the raiment
Of light, clear-spun
Harmonies merged
In "Beloved Son"?

Elizabeth Mabel Bryan

### THE ROSE SO RED—

(Dedicated to the Hungarians)

—But should the rose so red of hearts that bled
Be crushed and drained,
And trampled into dust and chained,
A new will grow and some day be
Entwined as one with Him who bled
His life away—alone—in dread,
Absolved his enemies, then free—
AROSE TO LIVE ETERNALLY!

Magny Langstad Jensen

### SUNRISE

The sun ascends a stairway in the sky;
The wind blows feather-clouds up very high;
The moon is waning with the paling blue;
The morning-star grows slowly dimmer, too.
The birds trill forth their symphony to dawn;
The dew-drops sparkle white upon the lawn;
The greyness clears, and soon the dancing dew
Lifts high a golden ladder to the blue.
The sleepy town awakes, new lights appear
All up and down the street, Yet who can hear—
The goblin-forms of smoke arise to say,
"Wake up! Wake up! And greet another day!"
In each new dawn, we see a symbol clear,
Across the world a better day draws near.

Avery D. Weage

# The Sunday School Lesson

**Prepared by John C. Harvey**

**April 28**
**God's Greatest Creation**
Genesis 2:4-22

In this lesson a Quaker teacher may really launch out into the deep. With a little imagination, he can picture himself as a successor to thousands of ancient fathers who told and retold these great stories tracing the hand of God in the earliest events of human life. We cannot satisfactorily read the Book of Genesis as a scientific account of the methods of creation, for it was never intended to be that. Rather, the glory of the book is in the divine meaning it sees in the events it describes.

The Book of Genesis reflects the almost universal feeling of man that the kind of world in which we live and the kind of people who live here are not just a result of blind chance. If you and I look with real awareness at any of our friends and ask, "How did he come into existence, and why?" we can hardly answer the question without using the two words "God created" or their equivalent. We can see much evidence that the creative power of God has not stopped.

Our lesson brings out forcibly the active working of God in the affairs of men. When we read that man was created in the image of God, it must mean that man has something in him that is of the same essence as the Creator. There is something of God in every man, and God himself has put it there. To a greater or lesser degree, every man is able to think God's thoughts after him and to have some spiritual fellowship with his Maker. I have yet to meet the man who could say with unquestioned conviction, "I know a man who has absolutely nothing of God in him."

Biologically speaking, man is an animal. Psychologically, he exhibits behavior patterns which are fairly well defined. Sociologically, much can be understood about our interactions in groups. Each science discovers some very interesting things about human behavior and the conditions in which we live, but no satisfying answer is given to man's deepest questions. It may be asserted that the Book of Genesis satisfies man's most persistent hunger at the very important point where all of the sciences put together have failed. For Genesis declares that man is more than an animal—he is a living soul, into whom God has breathed the breath of life. Man is of a different order from all the rest of creation.

In telling the story of the Garden of Eden, the writer was summing up the convictions of many generations that there is such a thing as right and wrong, and that God approves of some ways of doing and disapproves of others. He was bringing to focus in these few words the belief that there is a divine perspective upon the decisions and desires of men. Man is brought face to face with God's will, and is required to have a sense of responsibility about the way that he responds to it. This brings to life a seriousness of purpose, a responsibility which we cannot dodge, and a destiny which we have something of a choice in determining.

**Questions: Many other ancient writings have similar accounts of creation as that in Genesis. Does this worry you or encourage you? What is your attitude toward new theories as to how the universe came into existence?**

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**May 5**
**God's Judgment and Grace**
Genesis 1:27-28; 3 through 9

God's judgment is not variable according to whims of the moment, and it is never partially administered. There is no divine "department of justice." It grows out of the constancy and the rightness of the ways of God. This orderliness making for a dependable world is evident in nature in countless ways. We can and do discover ways to respond to our environment in order to survive. When we are in tune with the rhythm of God's ways of doing things, we find his "judgment" supporting us; when we go against the laws of nature, we suffer the consequences. This suffering constitutes part of our training for survival. There are *moral* laws — dependable, orderly ways of relating ourselves to others—which we can discover, and which are just as impartial in revealing God's justice as are the natural laws.

People in Noah's time found that God can be counted on to be just. The story of Noah seems to bring out that a terrible price had to be paid in order for man to learn this lesson, but that in the long run it was worth the price. We are tempted to think that each man has to discover this truth anew for himself before he will really believe it and live accordingly. It should be pointed out that life would soon become meaningless and void of purpose if it were not for the requirement of moral responsibility that God puts upon us. We have been created with the capacity to sense moral responsibility, and it would work toward futility if we were not required to carry that responsibility, even to the point of suffering.

Man could not rightly carry on his dominion over all other creatures unless he attained to some degree of moral dependability. In fact, we may ask ourselves if we behave in some instances as well as the animals over which we are supposedly worthy of having dominion. We are sometimes embarrassed over the existence of "societies for the prevention of cruelty," which expose our inhumanity to animals and to other men. But there is a judgment constantly being exerted which tends to give such dominion to those who are worthy of exercising it. God's judgment in continuing operation works to eliminate unworthy dominion and give leadership to the fittest. Thus God's judgment is the real basis for the benefits that man receives constantly from God. We can be thankful to God *because* He is just, not in spite of His justice.

As Professor Kyle Yates says, "No nation or person that deliberately thwarts God's purpose can continue to hold title to treasures that are the gift of God."

It is not as though God suddenly decides to execute justice which he has been withholding until the most opportune time. God's judgment is the constant factor; man's revolt against the moral order is the *variant* which makes punishment inevitable. We ought to be glad that God is firmly dependable.

**Questions: Would you want God to exempt some people and not others from the results of their actions? Can you reconcile the thought of God's justice with that of His love? Can you tell in your own words what the story of Noah is intended to teach?**

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Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

# Friendly Life — Far and Near

Hiram Hilty, professor of Spanish at Guilford College, is visiting Friends in Cuba from March 31-April 5 under the sponsorship of the American Friends Board of Missions. A former missionary in Cuba, he expects to visit most of the Friends Meetings on the island.

* * *

Farmington Friends Meeting near Macedon, New York will be host to a meeting of all interested Friends on Apr. 25 at 7:00 p. m. at which Esther Holmes Jones will speak on "The United Nations at Work in Latin America." Esther Holmes Jones has been an observer at the United Nations for several years.

* * *

Elizabeth M. Reagan, who has spent more than fifty years in Friends pastoral work, has been forced to discontinue active service because of poor health. She is now living in the Lee Stewart Rest Home, R. R. 2, Sheridan, Indiana. Much of her service was as a minister. Also, she and her husband, the late Jehu Reagan, served together in many Meetings in Western Yearly Meeting. She recently observed her 89th birthday.

* * *

A Quaker-sponsored international student seminar will be held in Poland this summer by the American Friends Service Committee. It will be the A.F.S.C.'s first work in Poland since it closed a relief project there in 1949. Thirty-five to forty students from about 20 countries will participate in the three week project to be held near Warsaw. Other seminars will be held in France, Austria, Yugoslavia, Japan and the United States.

* * *

R. Ernest Lamb and Russell E. Rees of the Friends Central Offices will be the leading speakers at the Ministers and Workers Conference of Western Yearly Meeting to be held May 7-8 at Danville, Indiana. The Conference, which has met for over ten years, will probably be attended by over 150 Quaker local meeting leaders. The theme of this year's conference will be a stewardship emphasis, "Building the Kingdom." James R. Furbay of Mooresville is program chairman.

* * *

Henry J. Cadbury will give the Swarthmore Lecture on May 24, the evening preceding the first session of London Yearly Meeting. The title of his lecture, which will be printed, will be "Quakerism and Early Christianity." The Swarthmore Lectureship has been an established part of London Yearly Meeting since 1907 and in its bound volumes represents a vigorous and historical collection of Quaker thought. It is only occasionally given by an American.

* * *

The Committee on Ministerial Training has begun a series of quarterly mailings to the 350 pastors in service in the Five Years Meeting and the 85 Quaker students in training for "church vocations." The first mailing included the pamphlet "The Quaker Pastorate" by Lorton Heusel. John C. Harvey, minister at New Castle, Indiana, is chairman of the Committee. Wayne Carter of the Youth Department of the Five Years Meeting gives a small part of his time to contacts with students in ministerial training.

* * *

Stanley Possell, a junior at Earlham College, is now serving as minister on alternate Sundays at the Rich Square Friends Meeting in Indiana. Another student pastor, Mark Hodgin of Guilford College, is minister at Forbush Friends Meeting in North Carolina, which recently recognized 62 persons with perfect attendance records at Sunday School ranging from one year to 23 years. Mary Cadbury has resigned as Secretary of the Fifty-seventh Street Friends Meeting in Chicago, effective April 1.

* * *

Louise and Warren Griffiths, Friends from Wilmington, Ohio, have written the Vacation Church School Text for use with intermediates or junior high youth put out in the Cooperative Series. Entitled "God's World and Ours," the pupil's and teacher's books are revised editions of an earlier text by the Griffiths. Paper back copies are $.50 and $1.25 respectively. The Cooperative Series issues Vacation Church School Texts for kindergarten, primary, junior, and junior high age groups.

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## Coming Events

April 23-25—Jamaica Yearly Meeting; Hectors River, Jamaica.

April 29-May 3—Friends Pastors and Secretaries Seminar; Washington, D. C.

May 4, 5: Annual Meeting, Associated Executive Committee of Friends on Indian Affairs; Montclair, N. J.

May 18-19—Executive Council and Area Meeting, Friends Committee on National Legislation; Chicago.

June 26-July 3—Conference of Friends in the Americas; Wilmington, O.

August 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

The Live Oak Monthly Meeting of the Society of Friends in Houston, Texas, held its formal organization meeting in affiliation with the Friends World Committee in February. The name "Live Oak" was chosen by Friends for the meeting because it is unique among Friends; it is short and simple; live oaks are common along the Gulf coast; and because the live oak is an evergreen of long life and great durability, one of the trees "most capable of shutting off the rays of the hot summer sun," and a tree "with strong, low branches making a perfect play place for children."

* * *

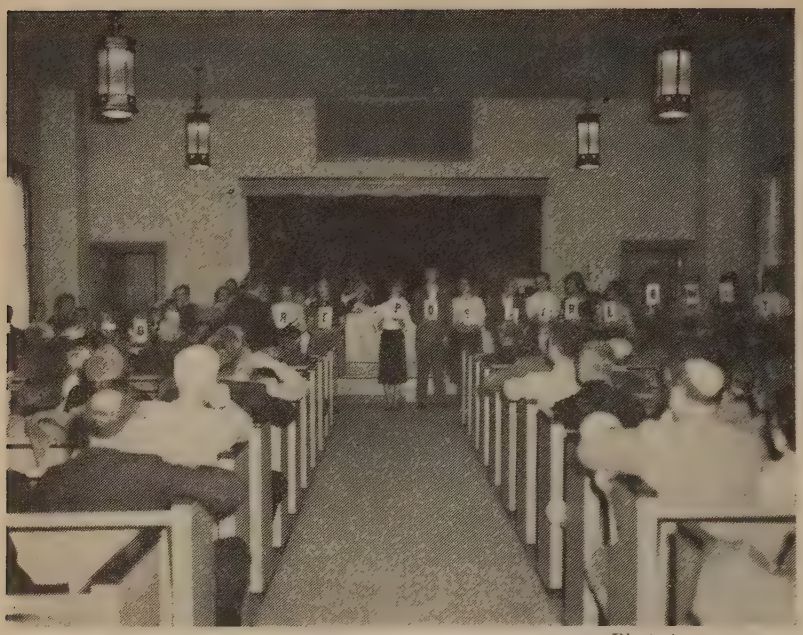
Ray Newton, a Friend who is founder and secretary of Farmers and World Affairs, Incorporated, reports that the first Institute held by his organization was a very successful venture. Titled, "The America Farmer and Problems of Peace," the Institute was held at the Kellogg Center, Michigan State University. Over 150 attended, representing the Grange, the Farm Bureau, the Farmers Union, and several foreign countries. Stanley Andrews, Afif Tannous, Rudra Datt Singh, Frank Graham, Msgr. Ligutti, Mrs. James D. Wyker and Norman Whitney were among the leaders.

* * *

The Fellowship of Reconciliation announces the dedication of its new Peace Center in Nyack, New York, on April 26, and an open house on April 27. A former mansion of 34 rooms on two acres of ground overlooking the Hudson River has been turned into a national office and a training and retreat center by the F.O.R. A peace library will be housed in the building and an entire wing set aside as a conference center. One large room has been made into a chapel and the Rockland Friends Meeting has its meeting for worship there each Sunday. The new address of the Fellowship of Reconciliation is Box 271, Nyack, New York.

* * *

Friends of the Florida Avenue Meeting in Washington, D. C. have become interested and involved in efforts to prevent the area east of the Meetinghouse from deteriorating. It is hoped that a large scale urban renewal project can be worked out, but in the meantime the Meeting has participated in a Better Neighborhood Conference which joins various organizations and individuals in the blighted area. Only 4% of the Meeting's resident membership lives in the neighborhood, but the Meeting is concerned for the "human values at stake" as the area deteriorates. International



—Photo by Bill Barnes

**The words, "All Things are Possible with God" are spelled out by twenty-six Young Friends at the service of mortgage-burning at Paoli Friends Meeting (Indiana) on February 10. A new $68,000 Meeting House and a new $18,000 parsonage are now entirely free of debt. Thomas E. Jones, president of Earlham College, was guest speaker at the morning service, using "The Afterglow of Success" as his theme. Committee members and officials who had active parts in the building program including the late Raymond Stout and Harold A. Stipp, were honored at the service. Young Friends participated in a pageant as part of the ceremony, which was arranged and conducted by Everett Chapman, pastor and Owen Stout, Sunday School superintendent.**

Student House and Davis House are in this area.

* * *

Kirkridge, a retreat center in the Appalachian hills of Pennsylvania which also describes itself as a "movement of vigorous men and women of various denominations especially concerned for the Church," has announced its 1957 program of some twenty conferences and retreats. Among the leaders will be such Friends as Josephine M. Benton, who leads a retreat on April 26-28 for young mothers and J. Calvin Keene, who leads a retreat May 24-26 on "Our Life and the Christian Faith." Other leaders are John Oliver Nelson, Gordon Cosby and Howard Thurman. Joseph E. Platt, a Friend, is director of Kirkridge. The address is Bangor, Pa.

* * *

The annual report of the Japan Committee to Philadelphia Yearly Meeting in 1957 lists the Friends associated with its work: Gilbert and Minnie Bowles who still minister to Japanese people in Hawaii although officially retired; Esther B. Rhoads who presides over the programs of the Japan Committee and those of the A.F.S.C. in Japan; Bruce and Barbara Pearson who work in Osaka; Jane A. Rittenhouse and Janice A. Clevenger who teach at Friends School in Tokyo; and Sylvan E. Wallen, now in his tenth year as executive secretary. Friends in Ibaraki Prefecture have asked the Japan Committee to send young Friends to join them for a five year period in extending the Quaker message in that province.

* * *

A statement questioning the objectives and effectiveness of the civil defense program was filed in March by the Friends Committee on National Legislation with the Holifield Subcommittee of the House Government Operations Committee. The statement, which was approved at the Executive Council meeting of the F.C.N.L. held March 9 and 10, noted the dangers and futility of atomic war and stated that "by preparing people psychologically for war, by increasing their fear and hatred of an enemy, civil defense is in fact increasing the danger of war by creating the sort of climate that will produce it. The only realistic 'defense' efforts are those which prevent a nuclear attack of abolishing war itself."

* * *

Harold Walker of Whittier Friends Meeting in California has concluded a one week religious emphasis period at Carmel Friends Meeting in Indiana, held March 10-17. Earl Prignitz of the Spiceland Meeting in Indiana conducted a series of special meetings March 17-22 at Sugar Plain Meeting in Indiana on the subject "Making the Most of Life." Walter McAdams of Amboy, Indiana, held a series of evangelistic services at Jonesboro Friends Meeting, also in Indiana, March 17-24. A Preaching Mission week was held March 17-24 at Winston-Salem, North Carolina, with Francis C. Anscombe bringing a series of messages. An earlier series of meetings was held at the Ventura Friends Meeting in California, with Bill Leach bringing a two-week series of messages.

* * *

Building programs among California Friends are progressing. Berkeley Friends have purchased a building site and are now working toward the financing of a new building. Granada Heights, which erected a new church building less than two years ago, has now virtually completed a new Christian Education unit. At East Whittier, the first phase of an Expansion Fund Program has ended with the dedication of a new parsonage. A new parsonage is being built this year also by the members of the Spring Valley Meeting. The Ramona Friends Meeting expects to complete its current building project of a Christian Education unit sometime this year. Building projects elsewhere among Friends include a remodelling program at Minneapolis recently approved by the Monthly Meeting and a new building at Arkansas City, Kansas, to be used first as a church and then as an education unit when further building is completed.

* * *

A United Nations Conference held March 19 at First Friends in Indianapolis was attended by over 100 members of Western Yearly Meeting. Ralph Rose of the Friends World Committee, Margaret Jones of the Quaker U.N. program, P. J. Vatikiotis of Indiana University, and Landrum Bolling of Earlham College were leaders of the conference. Landrum Bolling also spoke at a Quaker Men's Dinner on the evening of March 19 at First Friends, giving his interpretation of "The Situation in Hungary." The United Nations Conference was planned by the Peace and Social Concerns Committee of Western Yearly Meeting with Lorton Heusel as Chairman. Several of the attenders had been on United Nations Seminars in New York. Subjects discussed were "Friends and the United Nations," and "U.N. Responsibilities after Hungary." There were also four interest groups on UNICEF, the Food and Agricultural Organization, Economic Development in the Middle East, and the U.N. Refugee Program.

* * *

A series of weekend seminars will be held in various parts of the United States during the years 1957-58, dealing with Prophetic Quakerism and the Spiritual

Reformation. These meetings will be sponsored by the publishers of the Quaker Quarterly, *The Call,* and the first one will be held at Woolman Hill, Deerfield, Mass., May 3-5. The theme to be considered will be "Is Quakerism for Everybody?" "The Society of Friends is not (Roman) Catholic nor Protestant, it is Quaker. It does not stand for 'some truths that the rest of the church has missed' and does not pay for so doing by 'missing much that the rest of the church can offer.' Quakerism is a whole way of life, and in its corporate experience God can be known as fully as He is known anywhere and in any age of man." (A Brief Dictionary of Quakerism.) Lewis Benson will introduce the subject for discussion. Cost of the seminar will be $10, beginning with the evening meal on May 3 and concluding after the noon meal on May 5; Please send advance registration to Edmund Goerke, Monmouth Hills, Highland, N. J.

* * *

More than 1,000 students will join projects of the American Friends Service Committee this summer, Executive Secretary Lewis Hoskins has announced. Service projects will be held in mental hospitals, correctional schools, settlement houses, factories and depressed urban and rural communities. In addition the A.F.S.C. will sponsor a variety of study projects centering on current political and social issues. The projects will be located across the country. All will be interfaith and interracial; many will be international. Work camps will be held in New York, Washington and Texas; Interne in Industry projects will take place in Chicago, Denver, Louisville, Lynn and Pittsburg; Internes in Community Service will work in Chicago, Louisville and Oakland; there will be Institutional Service Units in Arizona, Delaware, Ind., Maine, New Mexico, New York, Ohio and Oregon; Community Service Units will offer summer or year-round service in Mexico and El Salvador. In addition International Seminars, Peace Caravans and a week-long Institute on race relations in Washington, D. C. will be held. Address of the A.F.S.C. is 20 South 12th St., Philadelphia 7, Penna.

* * *

Friends saluted the independence of Ghana (formerly the Gold Coast) in at least two ways. The American Friends Service Committee sent greetings to Prime Minister Nkrumah which read as follows: "Greetings and best wishes on this momentous day of your independence. We share the ambitions of all people who seek freedom to chart their own future within the family of nations. Your peaceful emergence into the cherished status of a free people is a historic event in man's struggle for social, economic and political equality. From a heritage rooted in the Religious Society of Friends, we hold a deep concern that all people have the right of self-government. This is Ghana's day of independence but it is also an important milestone in mankind's quest for freedom." At Earlham College, a program and a dinner of Gold Coast food marked the occasion, with Nicholas Asare, a student from Ghana, as the focal point of the celebration.

* * *

The political education seminar conducted March 14-16 in Washington by the Youth Department of the Five Years Meeting and the Friends Committee on National Legislation was one of the most successful yet held, reported Wayne Carter, Youth Department Secretary. Centered on the theme of a positive approach to the Mid-East, the seminar included talks with a State Department official, a professor from George Washington University, and Warren Griffiths and Wilmer Cooper of the F.C.N.L. staff; visits to congressmen; and discussion by the High School students themselves. Young Friends attending included Carolyn Catt, Lois Ann Hawkins, Elizabeth Henderson, Mack Newlin, Martha Hutto of Kokomo, Indiana; Brenda Mellor of Methuen, Mass.; Larry Chase of Lynn, Mass.; Charity Weeks of Durham, N. H.; Cynthia Bliss of Plaistow, N. H.; James Wentworth of Brunswick, Maine; Nance L. Bailey of King Ferry, N. Y.; Spencer Harford of Victor, N. Y.; Alice Joy Jacobs of Poplar Ridge, N. Y.; Sarah Lou Phillips and Carol Brannoch of Mt. Airy, N. C.; Helen Levering of Ararat, Virginia; Millie Marshall of White Plains, N. C.; Linda Jones and Charles Snow of Guilford College, N. C.; Anita Craft, Betty Brightwell and Faye Jordan of Winston-Salem, N. C.; Noel Scott, Jack Townsend, Jon Johanning and Sara Cox of Indianapolis, Indiana; John Cramer of Cambridge City, Indiana; Clair Freeman of Camby, Indiana; Earlene Retz of Marion, Indiana; Wayne Maddox of West York, Illinois; Pat Clements and Ann Oakley of Paoli, Indiana; Phil Alexander and Karlis Sanders of New Castle, Ind.; and James Flaugher of Richmond, Ind. Drivers were Richard Faux of Macedon, N. Y.; Jamison McGrew of New Castle, Indiana; Mr. and Mrs. Jack Putnam of Winston-Salem, N. C.; Ruth Hawkins of Kokomo, Indiana; Diora Newlin of Paoli, Indiana; Helen Bliss of Plaistow, N. H.; and Wayne Carter.

## *Friendly Fellowship*

High Point, N. C.—Fifty-two ministers and wives from all over North Carolina Yearly Meeting met at the High Point Meeting House January 8. At this gathering Clarice Bowman of the Religious Education Department of High Point College was their special speaker. She also brought the message for the World Day of Prayer on March 8.

Our Monthly Meeting suppers are always times of good fellowship with an

**A recent visitor to the Friends Central Offices was Clarence Jordan, Director of Koinonia Farm at Americus, Georgia, shown here seated between Errol Elliott (left) and Ernest Lamb. A Christian community patterned after the life of the early Christians, Koinonia has been under violent attack in recent months because of its interracial character. The remarkable spirit of perseverence and good-will under violence found among Koinonia members has brought the cooperative farm to nation-wide attention. The community of some sixty persons hopes to endure the present tension "until the conscience of the South awakens it to a real concept of brotherhood." Clarence Jordan is a former Southern Baptist minister. His family has lived in Georgia since the 16th century. He was in Richmond to give a chapel talk at Earlham College. The Koinonia newsletter will be sent to anyone interested in the community and its present situation.**

average attendance of approximately ninety. The Men of the Meeting continue their monthly banquets and enjoy such speakers as Herschel Folger and Seth B. Hinshaw. The Young Friends have been active. David Stanfield, pastor of Springfield Meeting, led the Youth Fellowship in a series of studies on "Parent-Young People relationship." Some of the women are now gathering on Thursdays to make quilts for the work of the American Friends Service Committee, now established within our limits.

Heea Halder, daughter of a member of the Indian Embassy at Washington and now a student at Guilford, dressed in her native garb, gave an acceptable message at our morning meeting on Jan. 27.

Ten of our Bible School members received certificates from our Quarterly Meeting Leadership Training School held in our Meeting House in November and December.

Alice Paige White

* * *

MOORESVILLE, INDIANA—A number of events at Mooresville Friends Meeting have been noteworthy. Both the Society of Friends Women and the William Penn Brotherhood held meetings early in March with inspiring programs. The men entertained the Friends men from other Friends meetings in White Lick Quarterly Meeting March 13 with an oyster supper and heard Norris Wentworth, an official of Indiana University and also president of Quaker Men of Western Yearly Meeting. Howard Ringer is presdent of the local brotherhood.

On the same evenng the women of the church had as guest speaker Edith Ratcliff, who told of our Friends mission work in East Africa. Women from other Friends Meetings in this area joined in the meeting. Kathryn Shepherd is president of the Mooresville Society of Friends Women.

James Furbay, pastor, accepted an invitation from the Friends World Committee to participate in a Friends seminar at the United Nations early in February. Since his return he has spoken frequently on the U.N., including talks to the local meeting and men's service clubs.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## BIRTHS

BASKETT—To Phillip and Mary Lou Baskett of Jonesboro Friends Meeting in Indiana, a son, Phillip Duane, on Feb. 21.

FARQUHAR—To Milton Kelley and Virginia Hartman Farquhar of Wilmington, Ohio, a son, Michael Francis, on Oct. 5, 1956.

HUGGETT—To Richard and Caroline Furbay Huggett, a daughter, Laurie Helen, on December 7, 1956, at Bloomington, Indiana.

PHILLIPS—To Robert and Margaret Phillips of Jonesboro Friends Meeting, Jonesboro, Indiana, a daughter, Robin Annette, on September 7, 1956.

WEBB—To Norval E. Jr. and Bonnie Webb at Brookings, South Dakota, a son, Jerry Allen, on February 27.

## DEATHS

COPPOCK—Norman J. Coppock, on Jan. 28, at Jonesboro, Indiana. A birthright member of Jonesboro Friends Meeting, he was born December 25, 1878, the son of Joel and Nancy Fort Coppock. He was a faithful Friend. For the past several years his chief concern was for a new classroom and the upkeep of the church property. Although ill at the time, he taught the Men's Bible Class the day before his death. He is survived by his wife, Edith; four daughters; two sons, twelve grandchildren and two great-grandchildren; and a brother, Cyrus. Services were in charge of the pastor, Delmar Mock. Burial was in Riverside Cemetery, Gas City, Indiana.

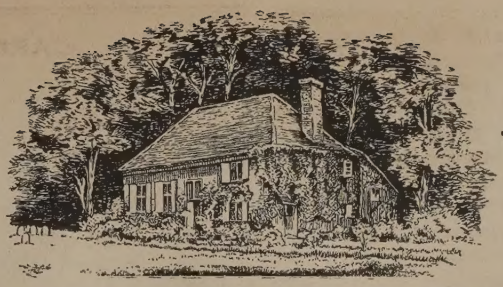
JOHNSON—Mary Johnson, on February 11, at her home on the farm near Arba, Indiana, after an illness of three months. She was born January 19, 1886, the daughter of Mr. and Mrs. Silas Albertson. She taught school in Osbern and other district schools until 1916 when she was united in marriage to Frank Johnson. For the past 24 years she has belonged to the Arba Meeting where she took an active part in the Meeting, being a member of the Pastoral Commitee for several years, Monthly Meeting clerk, and teacher of the Ladies' Sunday School class for more than ten years. Surviving are her husband; three daughters, Bertha Lester of Hagerstown, Cynthia Mae Polly and Helen Clements of Lynn; one son, Joel Johnson of Lynn; and six grandchildren. Services were held at the Lynn Friends Church in charge of Delmar Mock of Jonesboro and Harry Reece assisting. Burial was in Fountain Park Cemetery at Winchester, Indiana.

MOSHIER—Hilda Moshier, on February 24, at Clintondale, New York, aged sixty-one. In her early life she attended the Milton Friends Meeting in Ulster County, New York. After her marriage to Elton Moshier of Clintondale in 1916, she became a member of the Clintondale Meeting. Her life was spent in serving others and her quiet manner endeared her to her friends. Besides her husband she leaves a daughter, Shirley Minard of Clintondale; two sons; and several grandchildren. Jesse Stanfield and James A. Brinslow were in charge of the services.

STUART—Louie Stuart, on March 4, at Wichita, Kansas. The daughter of Ivey and Phoebe Wooten Stuart, life-long Quakers, she was born near Glen Elder, Kansas, March 26, 1886. She was converted in a Friends Meeting at a very early age and united with the Glen Elder Church where she was a member until the time of her death. In 1907 she came to Wichita to make her home and attended regularly and was active in University Friends Church. She was very conscientious in assuming and carrying out responsibilities. She loved her Sunday School class and enjoyed the Women's Society meetings. She was Secretary and Treasurer of the Busy Matrons Sunday School class. Survivors include three sisters, Alta Dean of Beloit, Kans., Ruth Weidenhaft of Portland, Oregon, and Mary Stuart, of the home; two brothers, Irvin Stuart of Glen Elder and Andrew Stuart, Friends minister in Union, Iowa; many nieces and nephews. Preceding her in death were a sister, Pearl Conley and a brother, Dr. A. L. Stuart. Burial was in Maple Grove Cemetery, Wichita, Kansas, with Robert E. Cope officiating.

* * *

YOUNG—John Young, on February 20, aged eighty-seven, at his home in Winchester, Indiana. He was a member of Winchester Friends Meeting. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

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## LOCAL MEETING DIRECTORY

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

**Anderson, Indiana** — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California**—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

**Brooklyn, New York**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a. m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts**—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

**Chicago, Illinois**—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

**Chicago, Illinois**—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

**Chicago, Illinois**—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

**Cincinnati, Ohio**—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

**Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.**

**Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.**

**Dallas, Texas**—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

**Daytona Beach, Florida**—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

**Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.**

**Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.**

**Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.**

**Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.**

**Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.**

**Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.**

**Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.**

**Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146**

**Greensboro, North Carolina**—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

**Hartford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

**High Point, North Carolina.** Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

**Honolulu, Hawaii**—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

**Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.**

**Indianapolis, Indiana**—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

**Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.**

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

**Long Beach, California**—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

**Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.**

**Memphis, Tennessee**—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

**Montreal, Quebec, Canada**—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

**Mooresville, Indiana** — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

**Muncie, Indiana**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

**Newberg, Oregon**—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

**New Bedford, Massachussets**—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

**New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.**

**Oklahoma City, Oklahoma**—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

**Orlando-Winter Park, Florida**—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

**Pasadena, California** — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

**Phoenix, Arizona**—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

**Pittsburgh, Pennsylvania**—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

**Portland, Oregon**—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place; Gerald W. Dillon, Minister, Phone BElmont 4-3107.

**Richmond, Virginia** — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

**Riverhead, Long Island, New York**—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

**Scarsdale, New York** — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

**Seattle, Washington**—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

**St. Louis, Missouri**—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

**Toledo, Ohio** — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**Tucson, Arizona** — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

**Washington, District of Columbia** — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California** — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

**Whittier, California** — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

**Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.**


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